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tested his own and Dr. Kroeber's surface samples against actually random lots from underground (*i.e.*, total sherd content of given cubic areas of rubbish) and answers in the affirmative. He does not say, however, how these random collections were made. A system which does away with the personal equation entirely has been used by the reviewer for this work, namely to mark off an area on the surface six, ten or any greater number of feet square according to the abundance of sherds, and collect all the fragments that are in it. So much for field practice.

Mr. Spier's presentation and statistical handling of his material are essentially sound. His ranking of the sites on the basis of their percentages of one of the wares (which stratigraphical work had shown to be chronologically significant) is a new and valuable contribution to method. The same may be said of his check on his results by the concurrent variations of the accompanying wares. His descriptions of pottery types are as clear as can be given in words and by black and white drawings. A collection of representative sherds, however, which could be sent to students to use in conjunction with the text would be of the greatest value; such collections should be prepared to accompany all works on pottery not fully illustrated in color.

Good method can only lead to good results; Mr. Spier's conclusions are thoroughly satisfactory. His work will stand as the basis for all future archaeological study of the Little Colorado drainage, just as Dr. Kroeber's "Zuñi Kin and Clan" in the same volume must underlie all future work in Pueblo ethnology. Both are fundamental.

A. V. KIDDER

ASIA

The Folk-Element in Hindu Culture. A Contribution to Socio-Religious Studies in Hindu Folk-Institutions. BENROY KUMAR SARKAR, assisted by HEMENDRA K. RAKSHIT. New York, Longmans, Green and Co., 1917. xx and 312 pp.

This book is intended as a contribution to Hindu sociology; its principal object is to show the share of the masses of people in the framing of Hindu culture, the influence of certain cults, especially that of Çiva, on the life of the people, on literature, art, ethics, education, social reforms, etc., and to emphasize the interrelation and interaction of social and religious institutions. While the book lacks background, interpretation, and analysis, for which free indulgence in modern political phraseology does not offer a substitute, and while the presentation of the subject is not even by any means lucid or harmonious, and no dis-

crimination is made in the treatment of essentials and non-essentials, it will render useful services as a repository of new data and facts, many of which have heretofore been unknown to Indology. The authors assure us that their material is derived from a first-hand exploration of oral tradition and folklore, as well as from mediaeval Bengali literature, especially from old manuscripts. It appears that there is at present an intense activity among Bengali scholars in the collection of folklore, and we justly wonder why this rich material cannot be made accessible to the western student in its original form. We can hardly be expected to remain content with a few extracts classified under certain pretentious, more or less scientific headings, but we are eager to study the actual sources and to draw our own conclusions.¹ We can therefore accept the present work merely as a prelude or an overture, and seek comfort in the hope of receiving more substantial contributions in the future. In almost all of the eighteen chapters a good beginning is made, but as soon as we become really interested and long for more, the door is suddenly closed, and we are left outside in the dark.

The bulk of the book is taken up with a description of the Gambhīrā festivals held everywhere in Bengal in honor of the god Çiva, but the text is unfortunately not enlivened by any illustrations. These would especially be required with reference to masks, pantomimes, and dances. A perusal of this chapter has shown me that several masked dance-performances of Tibet are identical with, and obviously derived from those of Bengal, and that most of the masks described by our authors are represented in an extensive collection of Tibetan masks made by me for the Field Museum. The Lamaism of Tibet is a syncretism of Buddhism and Çivaism, and many mystery and miracle plays or rather dances of the Lamas are of Çivaitic origin. The historical connection between Bengal and Tibet is given by the mission of Atiça, a Buddhist monk from Bengal, who wended his way to Tibet in the eleventh century and laid there the foundation to those practices.

¹ The authors, as admitted by themselves in the preface, refrain from citing chapter and verse "in the case of standard authorities, especially in instances where the historical facts are very well known" (to whom?). The fact is that not in a single case is an exact reference given, whether standard authorities or not. This is a vicious habit which mars the value of an otherwise creditable book. This procedure prevents the reader from checking up any given data and sets a valve on any attempt of his at further research; it will finally discourage him and considerably weaken his confidence in such a book. The author thus does a gross injustice and injury to himself. The rigid principle to give exact quotations has its own moral reward for the author, because he will always be constrained to look up a passage in the original text, to be accurate, and to control himself.

The authors hold that the festivities and entertainments of the people of India were virtually the same, irrespective of creeds and sects, and that the interrelation of these became so intimate that the difference between Hindu and Buddhist festivals was but very slight. This assimilation is chiefly due to the rapid development during the middle ages of the Tantra system which was also brought to Tibet. Although Buddhism has been extinct in Bengal for a long time, many survivals of it are still extant among the rustics; and Mr. Sarkar even admits that, though the Çivaitic influence is predominant in the Gambhīrā, yet institutions and observances of the Buddhist Tantric school form its backbone. The picture traced of the religious and social development of Bengal through its many phases down to the contact with Islam (designated as the "Indo-Islamic wedlock") is very interesting in general, but is too abrupt and without depth. It is easy enough to understand that a Bengali evinces little sympathy for Islam, but a world-historical figure like Mohammed cannot be simply dismissed as "the camel-driver of Mecca" (p. 216). There have been many camel-drivers in Mecca and elsewhere, but not all camel-drivers have developed into a Mohammed.

The fact that Bengali folk do not lack a sense of humor is illustrated by the play *Hanumān-makhā* ("Mask of Hanumān"). One of the votaries wears the mask of Hanumān, the monkey-god of the epic Rāmāyana, and attaches to himself a long tail made from unripe banana-leaves, dry banana-leaves being wrapped around the end of this tail. The tail is set fire to, and the player leaps over a piece of cloth held by two persons in front of him, returning in the same way to his former place. This suggests a fair representation of the story of how Hanumān leaped across the sea from the mainland to Ceylon.

Few, if any, will agree with the dogmatic thesis that "the caste-system has never been a disintegrating factor in Hindu communal existence, and is most probably a very recent institution" (p. x). How about Buddha's opposition to caste? The Saka and Kushana were not "Tartars or Mongols" (p. 167), but of Scytho-Iranian extraction.

The work is provided with a very copious index of fifty pages, which will render good service.

B. LAUFER

Etudes archéologiques et ethnologiques. Les Aïnu des Îles Kouriles. R. TORII. (Journal of the College of Science, Imperial University of Tokyo, Vol. XLII, Art. 1, Tokyo, 1919.) 338 pp. 38 plates. 118 figures in the text.

It is known that a considerable literature exists on the Aïnu of Yezo and Saghalin, while the Kuril Aïnu, owing to the inaccessibility of the